

THE TRUE
CHARACTER
OF AN

Honest Man:

Particularly with relation to the

Publick Affairs.

DEDICATED

TO HIS

By Timon.

GRACE

THE

Duke of MARLBOROUGH.

Rara avis in Terris, nigroq; simillima Cygno.

L O N D O N

Printed: And Sold by J. Baker, at the Black-
Boy in Pater-Noster-Row, 1712.

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THE TRUTH

CHARACTER

OF AN

IMMORAL MAN

Particularly with reference to the

Public Affairs

DEDICATED



TO THE

THE

Barons of MARLBOROUGH

By the Author, Thomas Digges Esq.

LONDON

Printed: And Sold by J. Baskett, at the Black
Bo in Fleet Street, 1712.

[Price Six Pence]

**TO HIS
GRACE**

**THE
Duke of MARLBOROUGH.**



THE following Sheets
contain in them a ve-
ry rare and a very
valuable Character,
which was not at first
intended to be made publick, for fear
it shou'd be interpreted as a Satyr on
the present Age: But the Importunity
of

The Dedication.

of Friends, and my own sincere love of Truth at all Times, have since prevail'd upon me to Print it: And to skreen it a little from the Censure of the ill-Natur'd World, I have ventur'd to address it to Your Grace, tho' it be far from meriting Your Protection, upon any other Account but the Subject it is writ upon.

My Lord, I was sensible that Dead Rules, without a Living Example to demonstrate that they are practicable, would be of very little Use; and therefore my design being to recommend Honesty to those who seem to think it useless, or unseasonable, I thought it was proper to turn the Eyes of the World on You, that they

The Dedication.

they might there see the Greatest General, the Ablest Minister, and the Powerfulllest Subject in Europe, supporting all those Characters without parting with his Integrity on any Occasion.

The reason of this Address is not, because You have saved Our Nation from Popery and Slavery; secured the Liberties of Europe, and brought down the formidable Power of France to a very low State: Your former well-deserv'd Favour with Our Sovereign; the Eminent Posts and Dignities You enjoy'd under Her, and the Great Service You did Her in every one of these, are not the Motives that induced me to be thus bold.

The Dedication.

bold. No: All these I saw with great Pleasure and Satisfaction; but the calm and undisturb'd Temper You preserv'd in the midst of all the most unmerited Disgraces; the Contempt You discover of all the greatest Employments, unless they enable You to serve Your Queen and Country, and that noble Spirit which sets You far above all the Frowns of Fortune. These are the Qualities that have rais'd my admiration to the highest Pitch, and made me instance in Your Grace, the compleatest Example of a Great Honest-Man, that either this, or former Ages can produce. And had Your Honesty been less, Your Power wou'd, undoubtedly, have been much greater.

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Another

The Dedication.

Another Reason that led me to Dedicate this Treatise to Your Grace, was, that by this means I might convince the World that its Author was an Honest Man; since he durst give you a just, and of Consequence an admirable Character, at a time when Ingratitude is so universal, and Falshood so much in fashion, when it is thought a Signal Merit to Abuse You, and an Impardonable Crime to Commend You.

And this I hope will excuse a Presumption that would otherwise have been very Criminal, especially from one who is a Stranger to You; tho', as a Britton, he can't but be very well acquainted with

The Dedication.

with your Merit. I shall take some
other Opportunity of letting the
World know who it is that ac-
knowledges himself

Your Grace's

Most Obedient,

Most Sincere,

and Most Humble Servant,

Timon,

T H E

THE TRUE CHARACTER OF AN Honest Man.

IT will be very proper, before I proceed to the main Design of these Sheets, to tell the World who they are design'd for, and who will be able to profit by them. The Man that chuses to be a Wealthy Knave rather than an Innocent Beggar, is one that I entirely despair of. He that sets up with a Resolution of Attaining to Power and Dignity, even at the Expence of his Honour and Conscience, is not to be argued into Probity, but banish'd from Society, as a Person past Correction, and abandon'd to all that Pride or Ambition can suggest.

If a Man has resolved to raise himself above the rest of his Countrymen, tho' it be by the utter Ruin of his Country, the noblest Prospect you can give him of an Honest Life, will prove but lost Labour, and he will be but more fix'd in his wicked Intentions, by your Endeavours to root them out. To such as these, an Honest Man's Character must be very unacceptable, and they will scorn it as much as he would their Tricks and Artifices.

The Persons I hope to do Good to, are those who have insensibly been led into the Arts and Methods of a Court, without ever Approving them, such as are continually resolving to act with Integrity, and yet can never overcome Custom and Inclination so much as to do it.

Besides, I hope that by Stating the true Character of an Honest Man, I may detect several who impose upon the World, under the Pretence of being such, and at the same Time discovering those who are so in Reality, may recommend them to each others mutual Esteem, which will be so grounded, as that all the

the Slander of Knaves, or Calumnies of
hot Partizans, shall not be able to shake it.

An Honest Man is one that always
consults his own Conscience first, and
acts according to its Dictates, tho' it cost
him every Thing that is Dear or Valua-
ble in this World. He is one whom
Riches cannot Bribe, nor Power or Au-
thority Frighten into a mean Compli-
ance. He acts without Constraint, and
does not consider what he shall answer
so Man, but to his own Mind, and
therefore never does what that secretly
disapproves or forbids. His Duty is the First and Principal
Thing that he considers; and he despises
Interest, where it contradicts that. The
secret Pleasure that he enjoys from hav-
ing always acted as his Principles di-
rected him, is so great, that he chuses ra-
ther to part with the Necessaries as well
as Comforts of Life, than lose that. He
always remembers that he is accountable
for all his Actions at the last Day; and
tho' the Favour of a Prince, his own
Wealth or Authority, may be sufficient
to countenance and support him under
the worst of Crimes here, yet he knows
that

that there is a Judge before whom he must appear, and from whose Vengeance no Power nor Artifice can screen or protect him, and he always acts with this in his View. But this being too general a Character to satisfy Men, I shall paint you out, in as lively Colours as I can, an Honest Man in several of the most Eminent Stations of Life.

To begin with the Highest; An Honest Prince consults the Good, the Happiness and the Interest of his Country; he considers his Subjects as so many of his Children, whom he is to advance and assist in the World, and to keep in a due Order and Regulation. He never is hurry'd away by Pride and Ambition to seek the Ruin of their Liberties, and the Establishment of his own Power in an Absolute Manner, because he knows he should be Obey'd only while he is Just. Revenge or Passion are never the Motives that engage him in a War, but he always enters into it upon the Justest Grounds, and the Highest Provocations; yet, when his Country's Safety or Happiness have engaged

gaged him in one, he never makes a shameful End of it, but either continues the *War* till he is reduc'd to an Impossibility of Carrying it on, or happily concludes it by a *Peace* that answers the Designs he had in Entering into it, by such a Peace as tends to his own Honour and his People's Safety. An Honest Prince employs none but Honest and Able Ministers, at least such as he has Reason to believe are so; and is not dispos'd to part with them upon Caprices, or ill-grounded Suspicions. He countenances no Men in their Crimes, but is as ready to suffer Justice to be done on his Favourites as upon the Meanest of his Subjects. And lastly, an Honest Prince is Firm and Constant to all his Alliances, Faithful to all his Friends, and Strict to all his Promises; distributes Rewards and Punishments where they are deserved, and Employments to those that are likely to do their Duty; such, and only such an one, is an Honest Prince.

An Honest Minister is one that follows and pursues the Interest of his

his Prince and Country with more Zeal than any of his own private Concerns. He chuses, in many Cases, rather to impair his own Fortune than omit any Thing that may be Instrumental to the Happiness of his own Nation. He is always very slow in making Promises, but when they are once made, he is very punctual in the Performance of them. If his good Fortune, or Merit, have procur'd him the Ear of his Sovereign, he improves not that Advantage to lessen the good Opinion his Prince might have entertain'd of a Faithful and Well-deserving Subject, but is glad of an Opportunity to confirm him in his Affection to those that merit it, and to discover to him any Knaves that may be near his Person with some ill Design or Intention. He never accuses a Minister with the View of recommending himself to a Post that the other, perhaps, deserves better. If his Prince have any Designs on the Liberties of his Country, an Honest Minister is ready with his Advice against them, and scorns to flatter his Master's Ambition,

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bition, considering that he is his Country's Servant, as well as his King's, and therefore he endeavours to preserve his Duty to both, by Engaging the People to Love and Obey their Prince, and by Perswading the Prince to Love and Preserve his Country; he always advises what he thinks is most for the Publick Good, and rather chooses to lessen his Favour than part with his Honesty. If his Master be engag'd in a War, the Honest Minister is Zealous against the Enemy, and Hearsy with all that will join against him, nor would the Riches of both the *Indies* bribe him to the Discovery of any Secret that might be prejudicial to his Prince, or of any Service to any of his Enemies. He is always ready to advise a Peace, out of Love to his Country, whom he grieves to see oppress'd with Taxes, but then that *Peace* must be Safe, Honourable, and Lasting; for any other an Honest Minister detests.

If his Master be engag'd in any Alliance, he endeavours to perswade him to a strict Observance of it, espec-

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especially if that Alliance be against a Monarch that shews himself to be the Enemy of Mankind in general. And to say all in a Word, an Honest Minister is very careful of his Prince's Honour, Safety and Interest, and endeavours to make his Prince so too, he consults his Nation's Happiness, and strives to make his Prince have that truly at Heart.

An Honest Minister, if he has the Management of his Master's Treasure committed to him, neither hoards it up with a base covetous Design of Enriching himself, nor squanders it away in useleſs Enterprizes, or impracticable Attempts. His chief Care is to support and maintain, by his wise and discreet Conduct, as well as constant Integrity in all his Dealings, the Publick Credit, being sensible that by that alone a Nation can be well supported, and without that must quickly sink into a contemptible and feeble State. 'Tis for this Reason that an honest Treasurer employs none but Men of Substance and Discretion, generous open-minded Traders, and not base sneaking Stock-Jobbers, and addled

pated Projectors, who would be ready to sell their Country for a little Pelf, because they could lose nothing by the Publick Ruin. He is punctual in all his Payments, and by that Means prevents his Master's Honour and Justice, as well as his own Honesty, from being ever question'd or suspected.

An Honest Minister, if he have the Care of the Foreign Transactions, and the Publick Correspondence in his Hands, is very diligent in Discovering the Enemy's Designs, and in Hiding his Prince's from the Enemy. He is very cautious in taking any one into his Service but such, as upon the strictest Enquiry, he finds Cause to think will be faithful to their Trust, and even those he will not trust too far, and is therefore diligent in Preserving those Papers hidden that may discover any Secret to his Inferiour Officers, and he does not think it sufficient to be Innocent himself, but endeavours to preserve all that he has any Concern with so too. He avoids all idle Diversions, as Things utterly inconsistent with Business of any Sort, and detests the Thoughts
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of any Debauch, as knowing the Consequence of it may be the Betraying a Secret of the greatest Importance.

An Honest Minister, if he has the Conduct of his Master's Armies, by his undaunted Courage, and unerring Conduct, procures to himself the Confidence not only of his own Prince, but of all his Allies. His Example encourages the Soldiers to behave themselves with Resolution, and they are ready to Obey him in any the most dangerous Enterprize, depending on this, that he will never engage in any Attempt where there is no visible Hope of Success. An Honest General, as far as his Power extends, rewards those that, by their Behaviour in Action, deserve it, and when it is not in his Power to recompense their Merit, he recommends them to the Favour of his Prince, by a just Representation of their Services. He is very ready to act in Concert with any of his Master's Allies, and rather yields to them against his own Judgment, than by his Obstinacy obstructs the Success and Progress of the Common-Cause. He is Deaf to all the
secret

secret Offers of his Enemies, and is not to be Bribed from Gaining his Master Battles and Towns, tho' he may foresee that his Victories will be reckon'd, in a short Time, as so many Crimes, and procure him the Hatred of that Prince or Nation for whom he Conquers. He despises the Consequences of Things, and always acts what he thinks will merit his Country's Thanks, without concerning himself much, whether he will have them or no, knowing well that those who deserve best are often us'd the worst.

An Honest Peer is sensible of the Dignity that he derives from his own Merit, his Prince's Favour, or his Ancestor's Possession, in such a Manner as not to be elevated with Pride upon it, but to consider how much beneath him it is to act against his own Thoughts. He looks upon himself as one of the Guardians of his Nation's Liberties and Rights, and to those he is firm and steadfast in all his Actions or Resolutions. His Determinations are not the Results of a Minister's Flattering Hopes, a Prospect of a great Reward, or the Fear of an Incens'd Court, but of

a convinc'd Judgment. He rather is prejudic'd against any Thing that comes from a Court, and fears some evil Design upon the Liberties of his Country: He never condemns a Man unheard, but attentively listens to his Defence, knowing himself to Sit there not to punish the Innocent, but to relieve the Oppress'd. He does not find Fault with the Conduct of a Discarded Ministry, because those who are in their Places are very desirous he should, but finds Errors where they really are; and Commends where he finds just Grounds for it. The general Opinion of Mankind weighs no farther with him than to make him enquire, and he finds it so often false, that he is prejudic'd in Favour of the Man whom the Courtiers, or Mob, rail at. An Honest Peer never absents himself, when either the Interest of his Country, or the Righting the Injur'd and Abused require his Presence. He is not ashamed to be on the weaker Side, as knowing that Knaves are often the Majority in all Publick Assemblies. It is no Motive with him to censure a Man because he is Unfortunate, or in Disgrace, but a generous Pity inclines him to favour the Oppressed.

If the King proposes to his Parliament
 a War, the Honest Peer examines whether
 the Causes of it are the Interests of the
 Nation, or the Prince's Passions and Re-
 sentments, and if he finds that by it the
 Nation's Safety or Happiness is secur'd,
 he readily engages in it, and is willing to
 agree to any Sum that may be necessary
 to the Carrying it on with Vigour and
 Success. If the Arms of the General are
 prosperous, he encourages him to go on
 and subdue the Enemies, by Returning
 him Thanks, and giving him suitable Re-
 wards. If a Peace is propos'd, an Honest
 Peer cannot agree to it, unless as he finds
 the Interests of his Country, and the Ends
 of Entering into the War satisfy'd by it.
 For a shameful Peace is what no Honest
 Peer can consent to, but is ready to destroy
 the Treacherous and False Minister that
 durst advise or agree to so base a Thing.
 Thus an Honest Peer acts where the Pub-
 lick is any Ways concern'd; as to private
 Causes that may come before him, like an
 upright Judge, he shews no Favour or
 Partiality to any Person, but determines
 what Justice requires; remembers that
 since he has the supreme Judicature part-
 ly in his Hands, he is to answer for every
 false Judgment he gives. Where the Case
 is

is dubious, and he unable to resolve which Side has Right, he withdraws, and leaves it to those who are better acquainted with the Merits of the *Cause*, and are more capable to judge of it than himself: This is the glorious *Character* of an Honest Peer! Oh that I could say that it was the universal *Character* of all that were of that Body.

An Honest Commoner is one who, in all his Actions, in all his Publick Votes, considers himself as the Representative of his Country, and not of a Crafty, Ill-Designing Ministry: He is not drawn to Countenance a Minister in either Violent, Rash, and Imprudent Proceedings, or Trayterous Correspondences with the Enemy; he is not ready to justify a Court in their perfidious Breaches of the most sacred Treaties, or strictest Alliances. The Lustre of Gold has no tempting Beauty with it, unless it comes to him free from Guilt. If his Circumstances make him seek for a Post under his Prince, he does not recommend himself by mean Compliances, and blind Obedience to the Directions of a Court, but chuses to give his Prince Proofs that he will be a faithful Minister,

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by faithfully discharging the Trust his Countrymen have reposed in him. The Arguments, the Threats, nor Intreaties of a Minister can never prevail with an honest Commoner, to approve what he thinks Base, or condemn what he thinks Just and Right. He does not blindly follow a Party, because he agrees with them in most of his Principles, but is ready to forsake them in any Case where this Zeal hurries them to Injustice. An Honest Commoner forgets private Obligations, and former Friendships, where the Publick is concern'd, for he reckons all other Ties are inferior to the Duty he owes his Country, and the Assistance he owes to the Cause that has Right and Justice on its Side. He maintains his Interest in his Country, and recommends himself to their Choice, by a decent Hospitality, without Riot; and more than this, by giving them constant Proofs of his Zeal and Concern for their Interest and Advantage. An Honest Commoner does not run into Expences that exceed what his Fortune can allow, lest by that he should be tempted to serve a Court for Pelf, and become their Petitioner to support his Extravagances; but he always lives with-

in his Income, and is above wanting the Money of a Court, which is seldom bestowed on any Man without a Design, or End to be served. I need say no more, since, in most of the Affairs that relate to the Publick, the Character of an Honest Peer, and of an Honest Commoner are entirely the same.

An Honest Judge, considers himself as seated on the Bench to administer Justice, which he constantly does without the least Partiality, or Respect of Persons. He remembers that he is placed in his Post to preserve the Rights and Liberties of the Subject, as the Law has establish'd them, and at the same time to maintain the just Prerogatives of the Crown, and therefore he neither suffers any Encroachments of the Subject upon the Prerogative of his Prince, nor countenances the Prince in any unjust Oppression of his Subjects, or Violation of the undoubted Rights of his People. He considers himself as the Mouth of the Law, and therefore does not deliver his own Passions, but the Laws of the Realm, in his Opinions or Judgments. In a Word, he is Upright and Uncorrupt, not to be
Bribed

Bribed by Money, Influenced by Authority, or Biass'd by Party or Affection; But truly is blind to every thing but the Merits of the Cause that is before him.

An Honest Lawyer, is one that considers himself as oblig'd by his Profession to defend the Cause of the Innocent against the Oppressor, of what Power or Authority soever he be. If the Prince is attempting to deprive a Corporation of the Rights that either Prescription or Charter has given them, the Honest Lawyer is ready with the Utmost of his Eloquence and Knowledge to assist them to recover, or defend these Rights and Priviledges. If the Rich or Powerful Minister thinks by his Authority to maintain and support the Cause of Injustice, the Honest Lawyer is not daunted by this, but is resolv'd to support Right, though all the Powers of a Court were combin'd to destroy and overthrow it. Money is not able to make

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such a Man side with the Wrong Doer, or appear against the Opprest. He scorns to make his Tongue Vernal; yet when he has spent his Lungs and Laboured for his Client, he expects a Reasonable Reward for his Pains. But when the Cause of the Poor comes into his Hands, he is not negligent, because he is unpaid; nor betrays the Cause, because he is to get nothing for Pleading it. No, he thinks it a happiness that he can relieve a Destitute but injured Person, and Rejoices that he can oppose a Wealthy Unjust Knave. These are the Sentiments and the Actions of an Honest Lawyer.

An Honest Writer, in which Number I may as yet, without Vanity, reckon my self, is one, who thinks it beneath him to amuse Mankind with a Lye. He does not make the Basest Crimes and the Blackest Actions appear in a fair Light, by putting on false Glosses and Colours, nor does he

he blacken Sincere and Honest, Wise and Honourable Proceedings, by the falsest Slanders, and the grossest Misrepresentations; He Reckons himself under the strictest Obligations to Truth, when he is discoursing to the whole World, and thinks he shou'd be the greatest of Villains if he shou'd, under a Pretence of setting Things in a Clear Light, impose upon his Readers; For 'tis very easie in a Sheet to contain more Plausible Falshoods, than shall be Answer'd in Twenty, and whilst the Sheet comes to every ones Hands, the Answer can neither be Bought nor Read by half the People whom those Lies have Deceiv'd; *The Conduct of the Allies*, may serve as a plain Proof of this Matter.

An Honest Writer, appears in the Cause of Virtue and Truth, let Vice and Lies be ever-so-much in Fashion; He is not to be hired by a Ministry to hide their Crimes, or make the World believe they're

Guilty of none; nor can he be bought to Abuse a well Deserving General, Faithful Allies, and Honest Ministers, because it serves a present, End, and may excuse the Turning out that General, the Breaking with those Allies, and the Discarding that Ministry, contrary to all Justice and Wisdom.

Farther, if he engages himself in any Subject, that naturally leads him to Commend a Virtue, such as Honesty, he does not avoid doing it, because a Prime Minister happens to be an entire Stranger to it. He does not shun blaming the Breach of an Alliance, or the consenting to a Separate Peace, as Actions that no Men but determined Traitors, nor the Vilest of Ministers, cou'd be Guilty of, though it be Whispered about that some Great Man has been Guilty of thesevery Crimes.

If

If a General is forbid to Act in Concert with his Master's Allies, and Ordered to linger out an useless, unactive Campaign, and by that means frustrate the Charge the Nation was put to, to furnish and maintain a Numerous Army, an Honest Writer is bold enough to say upon any such Occasion, That *there is Treachery oh! Abaziah*, and fears not to affirm, That the Men who gave their Advice for such Orders, deserve no less than Death for their Reward, and that a General who received them patiently, and quietly complied, wants Courage and Spirit; unless some very extraordinary Circumstance excuses such a Proceeding.

An Honest Writer dares say, That we have been entertain'd with a Trifling Negotiation, and are like to have a lazy unactive Campaign, Amus'd by our Ministers at Home, and trick'd by our Enemies Abroad, if it be true.

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In short, an Honest Writer dare tell the Truth at all times, though often he stifles it out of Prudence, when he thinks it wou'd be of no Service to the Common Cause of Honesty, and Prejudicial to his own Interest; for it were then a Crime to expose himself to the Mercy of Wicked Men, when he runs the Hazard of a severe Punishment without a propable ground to think he may do any Service by it. For though every Writer ought to be Honest, yet he should be at the same time Wise; and though he should be Bold, he ought not to be Rash; and ought only to give proofs of his Courage in blaming Actions that Merit Censure, at a Time when the World seem inclined to give him a fair Hearing; and then no Honest Writer will be silent, but tell the Truth, let the Consequences of it be ever so Dangerous.

I come

I come now to the last Character that I shall entertain my Reader with, which is that of an Honest Clergyman, and I have placed this at the Rear, though the Dignity of the Function might have justly claimed the Precedence of any other, but the Rarity of the Character, and the Copious Manner I intend to give it in, have made me place it last.

An Honest Clergyman considers himself as placed in the World for the Instruction of Mankind in their Duty, and not for the Venting such Notions and Wild Chimera's as can only tend to the breeding and encreasing of Fatal Divisions amongst us. He is far from Exalting his own Function and Order above what in Reality it is, and scorns to assume more Power, or pretend to a greater Authority than is given to him by the Gospel, and is his undisputed Right. He puts Men in Mind of the Dignity of his Office, only with a Design to make his Instructions more regarded, and the Rules
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of Morality that he delivers, more universally and strictly observed. Those frequent Failings that he finds in himself make him free from all sorts of Pride and Vanity, and more ready to forgive and bear with the Faults of other Men. He endeavours to recommend to Mens practice, that great Duty of Love and Charity, which is so often inculcated and repeated in Scripture. He looks with a true Compassion and unfeign'd Sorrow, upon that Bitterness of Spirit that he sees Reign among both Parties against one another, and he makes it one of his chiefest Cares to heal those lamentable Breaches, that he perceives to spread among us. He invites those that differ from him in point of Form, over to his Opinion, by a Calm and Decent way of arguing, and by Mild and good Usage, and is far from imagining either a Christian or Effectual Method of bringing over the Dissenters to the National Church by Persecution and Rough Treatment, which he observes

rather to widen than heal the Breach.

An Honest Clergyman stands up for the Liberty of his Country, and is ready to oppose any Prince or Minister that seems to have a design upon it ; and he is careful to give his Flock a Just Sense of the Sweets of Freedom, and the Pains and Oppression that they must expect, when once they have given that inestimable Jewel up. He cannot wrest the Scripture, and find out there That Slavish Obedience is a Christian Duty to please an Ambitious ill Designing Prince, and prepare the People to be quiet under his Oppression or Injustice. He thinks himself obliged to tell the People, that they ought to maintain their Freedom, and obey their Prince, as long as he is *the Minister of God unto them for good*, and no longer than while he continues to be such. If he be in a Protestant Country, such as this Nation, he is Zealous for their Religion, and takes care to shew them the Errors of the Romish Church,

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Church, that so they may entertain a just Aversion, to any Pretender Abroad of that Blind and Bigotted Faith.

An honest Clegyman makes not use of his Pulpit, to sound a Trumpet in, and kindle a Fire and Heat amongst his Auditors, nor does he Preach any Tenets, that may tend to the Subversion and Ruin of the Constitution, of the Country where he is. No; he remembers that the Pulpit is a place to Preach and Teach the Truth in, and not to vent Opinions, that may, perhaps, recommend him to some Preferment, but never lead either him, or his Hearers to Heaven. An Honest Divine will avoid any thing that is Scandalous or Indecent in his Life or Conversation, knowing that it cannot but be a stumbling Block to all Men that hear him Preach Vertue, to see him practice the contrary.

And now that I have answered the Design that I first proposed to myself, and given you a Just and full Character of an honest Man, in several

ral of the Eminentest Stations of Life, I beg leave to conclude the whole with the sentiments that every honest *Brittain* must have of the State and Condition he sees his Country now in.

An honest Man, when he sees so much of the Knavery, Falshood, and Corruption in the C——t, and the Camp, in the Country and in the City; when he sees some ambitious Men pursuing their Pernicious Designs, by Base Artifices, and gross Falshoods, and others, whose Interests it is to oppose them, and prevent their Projects from taking Effects, entirely following their Directions, and blindly obeying their Commands, though they lead them to certain Destruction; when he sees Treachery so visible and so barefaced, and yet so little regarded by those who have the Power to punish these Traitors; when he sees Vertue so universally despised and exploded, and Vice so much Applauded and Encouraged, Men of the Greatest Estates embracing those slavish Doctrines by which their Estates are

made Precarious, and a Protestant Clergy so ready to Assist and Receive a Popish Prince for their King; when an honest Man sees all this so Remarkable, in this Nation, what else can he conclude, but that our Ruin, the Subversion of our Liberties and Properties, and the Abolishment of our National Religion are at Hand? Can he see Men that have done the Greatest and most Immortal Actions for their Country, used like Traitors by those that deserve the Title more justly? Can he see Faithful and Honest Ministers, called Cheaters and Plunderers, by Men that wou'd fain be so themselves; and hearty and firm Allies every where abus'd and Misrepresented, by ill Designing and Frenchified Villains? Can he see all this and not fear, for the Safety of his Nation?

An honest Man cannot but think that he, who Condemns the Revolution, or the Means by which we were then preserved from Popery and Slavery,

Slavery, and from being Vassals to *France*, longs to see a Revolution of another sort, by which we may be brought under the Yoak of Slavery, and the Ignorance of the *Romish Church*, and by which we may become a Province to *France*. He cannot but suspect that those who are so Zealous and Eager to blame and Revile a General, that has rescued the Empire from the *French Armies* which were ready to Swallow it up, preserved the *Dutch* by procuring them a Barrier that secures them and us from the Invasions of the Common Enemy, and brought down the Grand Monarch from being the Terror of all *Europe*, to be obliged to Sue for a Peace; wou'd have been glad this General had been unsuccessful, and the Empire been a Prey to *France*, the *Dutch* and we their Slaves, and King *Lewis* Universal Monarch of *Europe*. He cannot but think that those who Justify a separate Peace, are bribed with Hopes or Gold to be of that Mind, and cannot think the Pretender

tender will let us wait long for him, when so many plain steps are made for his Reception. An honest *Britain* fears some very eminent Dangers, when he perceives so many signs of a Good Correspondence with an Enemy, that can never be compleatly happy but by our entire Destruction. He is willing and ready with the glorious Bishop of *St. Asaph*, (whose noble Declaration at so Critical a Juncture will, I hope be transmitted to late Posterity to his Immortal Honour, to protest against Slavery, though Chains be ever so much in Fashion, and resolves to shew that he neither Assented in, nor Consented to the Ruin of his Country.

He sees with Sorrow, to what a pass our Luxury and Plenty have brought us, that they have so accustomed us not to have the Government of our selves, that we are become wholly unconcern'd who has it. He cannot but grieve to see many of his Honest Country-men, who are Enemies to Slavery, yet lulled into

into so foolish a Security, as to apprehend their Liberties to be in great Safety, when the Loss of them is so near. He is Sorry to observe the Diligence and Zeal with which those who Design our Ruin pursue their Ends, and the Arts they use to deceive People, and hide their true Purpose, whilst those who would fain preserve us from the Dangers that threaten us, are acting slowly and lazily, and trust too much to the goodness of their Cause

An Honest Britain, considers us as an undone Nation, since we have totally lost the Sense of Vertue, since Corruption is so universal, and Integrity so uncommon.

A farther Application of what I have said might be odious, and a Particular one very Dangerous; and therefore I shall leave my Reader to do this himself, and only give a parting wish of an Honest Britain.

May the Dangers that threaten us abroad vanish, and the Arms of
our

our Allies be Successful against our Enemy ; May Heaven prevent the Bad Effects we may fear from Treachery at Home, and discover the Traitors that they may be punish'd as they Deserve. May our Queen continue to seek her Countries good ; May her Ministers either present or future become Faithful to Her and It ; May the Houses of Parliament consider the Interest of their Nation, and Consent to no Peace where that is not Sought. May our Gentry become Wiser, more Frugal, and more Honest, and our Commonalty more sensible of the Dangers that threaten us ; May Honesty and Vertue again be esteemed, and may these few Sheets meet with success, and stir up in People a sense of their Duty ; make Villains abhorred, and Patriots admired. This is my wish, though I cannot say 'tis what I have Reason to hope for.

FINIS.